

THE BAPTIST RECORD.

M. T. MARTIN, Proprietor.

Integrity, and Fidelity to the Cause of Christ.

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NO. 38.

COMMUNICATIONS.

One Thing and Another.

Thank God! the long, dark night of death is over and gone. The welcome frost has come and we can smile again. The agony of suspense and fear has been lifted from our hearts. The fever fiend has been banished by the fiat of the Almighty and now only his lingering footsteps are heard. The bright sun shines once more in the sky of a smiling Providence. We live and breathe and move without fear of the insidious attacks of an unseen foe. The cheerful hum of business will again soon be heard in the land. Our halls of learning will again resound with the echo of merry voices and the thrillings of aspiring hearts.

During the past few months how have we been made to feel our utter helplessness, and dependence upon a higher power. Let us receive our gratitude for life preserved by devoting that life to high and holy purposes. If we live it because God has something for us yet to do in the world. Let us seek to know what it is, and then to do it with our might. We may have escaped the fever, but we cannot live always; our true life will surely come, and when it comes let it be found that we have not lived in vain. There is no work that needs to be done. Shall we help to do it?

Many would, doubtless, like to know something of our experiences here in Clinton during the pestilence of the fearful spring. We have had distress, perplexity, care, fearful anxiety, real sacrifices and noble endurance, but no fever. The wall of fire circled around us, but a kind Providence preserved us. I think few other places would have escaped under similar circumstances. Eight miles west of us the fever raged with fearful fury; fourteen miles southwest of us a host of victims was laid upon the altar; twelve miles south of Dry Grove, the scenes were simply indescribable; twelve miles south-east, Iyran, did not escape; ten miles east, at Jackson, hundreds were prostrated; and twelve miles north the waves of the fever met and rolled together and swept many to the grave. How wonderful that we escaped! Yet there is not the smelt of fear or of fever in our garments. How can we account for this?

First of all, and all the way through, we ascribe our preservation to the mercy of our merciful Heavenly Father. He was our refuge and strength, and help in trouble. To him be all the praise!

Some may ascribe our wonderful preservation to our rigid quarantine. This, I think, was but a feeble protection. I believe in quarantines. I have no sympathy with the senseless jargon of some newspaper scribblers who can scarcely find expletives enough in the language to express their brave contempt for this means of guarding against contagious diseases—a means employed by all civilized and enlightened nations. Yet none, but those who have tried it, know how almost impossible it is to make a quarantine effective. We, of course, were quarantined, but not to this mainly do I attribute our exemption from the fever. Other places as rigidly quarantined as we, did not escape. To what then shall we attribute it?

Our preservation, I think, was owing to the blessing of Heaven on our natural, rather than on our artificial defenses. Lime is acknowledged by all to be one of the best of disinfectants and preservatives. It is largely used in all our cities in sanitary operations. There is an abundance of lime in our soil. Every rain exposes some of this fresh lime to the action of the atmosphere and purifies it. Thus, nature here, as everywhere, has her compensations. We ought to be grateful for these old gullies. They are not beautiful to look upon, but they are health-giving. Good health is a very good compensation for a slight loss of the beautiful.

Besides all this, no water can possibly gather and remain on these high old hills. Our town is perfectly and naturally drained. No foul sewers need to be opened and cleaned. The angel of the clouds has charge of our sewerage, and Michael himself would not dare to bring a charge against him for dereliction in duty. He does his work well and thoroughly and never embezzles the funds. And, then there are no marshes or stagnant pools of water, or sluggish streams anywhere in our vicinity. Thus we have all the natural conditions of good health. It is not, then, after all, so very wonderful that we have enjoyed such complete exemption from the terrible pestilence. It would at least have been still more wonderful if it had visited us.

A distinguished physician from

summer, took occasion to examine this place, and remarked, "You may import fifty cases of yellow fever and plant them in Clinton, and the disease would not spread." And this, according to strictly with the history of the place. In 1853 and 1855 the epidemic raged as it has done this year, in all the surrounding country. Then, as now, Clinton was unscathed.

These facts are significant, and I cannot help asking the question, What town in the State is superior to Clinton as a place of residence? Here you have good society, accessibility, excellent school advantages, and, above all, the conditions of good health. Where else will you find all these advantages so satisfactorily combined?

The fact that Clinton lies in what has been called the yellow fever belt, is now an exploded chimera. Where has the fever raged more fearfully this summer than in North Mississippi and Tennessee? We have had our fears, anxieties, and terrible suspense, but twice a hundred miles from the apparent seats of the disease, have had them equally with ourselves. Quarantines have been established and Howard Associations organized almost everywhere. There have been more cases of fever on the line of the Memphis and Charleston Railroad than on the Vicksburg and Meridian, and the epidemic has been more fatal in that section than in this. If there is such a thing as the yellow fever belt, where shall we look for it now? The fever zone has evidently expanded its dimensions and we are in no more danger here than in places farther North. When we consider all the facts, we are really in less danger. In an epidemic such as we have just passed through, I would rather buy Clinton than in any town of my acquaintance in the State. Facts demonstrate that the fever can be carried anywhere, to any latitude; it will prevail only where local causes feed it. Here, in Clinton, there are no such local causes, and we believe we can keep it out of Clinton as easily as it can be kept out of Philadelphia or New York.

In view of these facts, let me ask a suggestive question. Why should not Clinton be made a place of residence by many of our people who are now so fearfully exposed to the ravages of the terrible pestilence? What better thing can they do for themselves? There are farmers all over the State, there are merchants and others in Vicksburg, Jackson and other places, who have children to educate, who could build neat, comfortable residences for their families, while they could attend to their business without any material loss. They could feel that their families would be as safe here as anywhere in a dying world, and having the advantages of good society, good schools, and cheap living, it would really, in the long run, cost them less than to live near their business and send their children away from home to be educated. But aside from cost, such an arrangement has great advantages in other respects. The parents would be able to throw around their children the sacred influences of their own homes and firesides, and this would go far towards preventing that "ruin" which is thought by many to be inevitably following college life when separated from parental oversight. I hope our business men will give the above suggestions careful consideration.

W. S. WEBB.

CLINTON, MISS., Nov. 2, 1878.

A Sermon for Preachers and Teachers—A Message from the Lord's Mouth.

BY C. H. SPURGEON.

"Son of man, I have made thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and give them warning from me."—Ezekiel 3:17.

What are the qualifications for serving God by warning men? Ezekiel had them. What can we learn from the Lord's words to Ezekiel by which we may better serve our Lord and act as watchmen to those around us?

I. If we would be found really useful and serviceable for our Lord and Master.

Read the text. "Son of man, I have made thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth." To train the tongue you must begin with the ear. It is well known that no man is fit to command who has not first learned to obey, and assuredly no man is qualified to teach who has not first of all found pleasure in learning. Thou must be a disciple and sit at the Master's feet, ere thou canst become an apostle and go forth to speak in the Master's name. To acquire eloquence, we must train the ear, and especially to warn our fellow men we must ourselves hear the voice of warning. The text said, "Hear the word at my mouth." What does

this mean? I take it, first, that if we wish to be useful, our ear must be disciplined to hear only God's Word. We must the gospel as God's own word, and go forth to proclaim it as such. I have lately met pretty frequently with the following sentiment; it is one of the fungi of this enlightened age of advanced thought—"The call is every day more loud for teaching which shall not appeal to the authority of the Bible, but to the decision of the hearts and consciences of men. Our religious teachers should fall back upon the truth which men have gathered from their inner consciousness, and should support their instructions by argument fetched from the experience of the thoughtful and philosophical. It is too late in the day to be always referring to a book, and attempting to prove certain statements by the stereotyped utterances of an antiquated volume." That is the favorite notion, and those who believe in it may go on and do as they please, and those who think their exhortations worth listening to may listen to them; they will, no doubt, greatly please themselves, and they will, for awhile, amuse the little coteries who look up to them as little popes of a little party. They may even worship them as little gods, for surely the creator and maker of truth, within himself, falls not very short of deity. Brethren, we can afford to let this plague of flies pass away; the nuisance is great, but it will not long endure. There will come an end of all this trifling. Man's imaginings and reasonings are wood, hay, stubble, and the day cometh which will consume them. Vain-glorious mortals would supplant the eternal testimony with their manumblings, but this, their way, is their folly. Our assurance is that the teaching which is wanted for this age must come more and more distinctly from the Book, and must court daily testing by the Book. This stands instead of all arguments, "The Lord hath said it." Believe Him, for He cannot lie. We come to tell you of what we ourselves have received upon divine authority, and we claim that you do receive our testimony, not because it is ours, but because it is supported by divine authority, and is, in fact, the echo of the divine word. Only by this mode of utterance can we hope to succeed.

The very first thing, then, for us to remember, if we would be useful in warning men and saving souls, is that we feel the full conviction and impression that what we try to teach is God's own Word. "Thou shalt hear the word from my mouth." We must feel it to be clothed with the imperial robe of divine authority. We are not going to speak it because it is the doctrine authorized by the creed, nor because it is the doctrine of the community to which we belong, but because it is the sure word of the living God.

Secondly, if we would have our ear educated, it must be not only to receive the Word as of divine authority, but to know what God's Word is. Beloved, there are many who are willing to begin winning souls who had better first commence learning Christ. "Go ye into all the world and preach the gospel to every creature," was spoken to men who had been for some time with Jesus, and had learned of Him. For others who were to be called, it was provided that after baptism they should be taught, that in the season they also might go forth to instruct the nations. I like not that a man should become so much a learner that he never wishes to speak and to teach others, but I like as little that a man should be so anxious to be a teacher that he runs before he is sent, and tries to bring others to a Saviour of whom he knows next to nothing. Fill thyself, brother, before thou askest to be poured out, else there will not come much of thine outpouring. Receive the bread and the fish from the Master, else thou wilt have very little to distribute among the crowd. First of all get thou to know what it is thou hast to say, or else how canst thou speak for God?

What, then, shall we do? Let us study the Bible with diligence. Go to that fountain of truth, I pray you, and never be satisfied with a second-hand version of it. We desire to keep the word pure, but we are conscious of infirmity; go you to the undefiled well, where there is no admixture of human error. Search the inspired book, and desire to know everything which it teaches, for a little error may do much mischief to good teaching, like the fly in the pot of ointment. Even the omission of a truth may injure a man's usefulness to a very great extent. The Lord does not bless some churches as we would expect them to be blessed, because they are in grievous error upon certain points; and, though He will

bless that part of the testimony which is true, yet the other portion hinders. Probably one reason why Christianity does not spread so rapidly just now as it once did, is this—that it is so mixed up, in most denominations, with human tradition and opinion, and because, also, there is so little willingness to examine doubtful points to see whether or no they are according to the mind of God. The church would be one with itself if it were one with the truth. It would be impossible that there should be so many divisions if we all held to the one Lord, one faith, one baptism; but there are sad admixtures which are allowed to go on from year to year unchallenged, and if any man be honest enough to speak out, he is straightway charged with bigotry and uncharitableness. While these things are so, the blessing will be restrained.

My dear brother, if you would be eminently useful, let your mind bow before the doctrine of the Scriptures. Seek to know all that the Bible teaches, especially upon the main points of salvation, and yield yourself to the mind of Christ in all things. The truth as it is in Jesus, pure and simple as we find it in the word, should be our rule and guide. This will greatly help us towards success. It does not look a very practical remark, but it is so. The Holy Spirit first gives the truth to our understandings, and then gives us grace to impart it to others.

The great thing, I believe, with a successful winner of souls is to hear God's truth from God's own mouth. What mean I by this? I mean that a second-hand message is sure to be weakly delivered. A brother repeats a story which somebody else has told to him; how cold it gets in passing from hand to hand! He who first saw the fact told it with far more life and energy. What thou needest to do, brother, is to tell the message as God himself has told it to thee by His Holy Spirit. See how Ezekiel was prepared to prophesy. He says, "The hand of the Lord was there upon me; and He said unto me, Arise, go forth into the plain, and I will there talk with thee." Yes, we must get alone with God, and hear what He will speak, for only so can we fitly be His mouth to others. Do you want to know Christ's way of making men useful? Turn to Mark 3:13-15, and read, "He goeth up into a mountain, and calleth unto Him whom He would; and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Do you see the order? He calls them to Him, you must not dignify winning souls till you first come to Christ yourself. Next we read, "That they might be with Him?"—you cannot go and teach Christ, or bring others to him, unless you have first been with Him. Communion with Jesus is training for service. To abide with your Lord must be your college, and your preparation class for teaching others. After the fellowship comes the work—"That He might send them forth to preach, and to have power." The process requires that the man who is to have power for Christ must first be with Christ. He cannot work miracles till he has dwelt with the great miracle-worker.

"Thou shalt hear the word at my mouth." There lies the word in the book. What infinite majesty is there! As I read each letter in that Book of God, I worship the eternal mind which dictated it; but O, when the passage of Scripture leaps out of the book and enters into my soul, by the divine flame of the Holy Spirit, how much more mighty it appears. When my inner ear hears God speak the text, what energy there is about it. Sitting down with the Bible on my knee, I say to myself, "This is no common book which lies before me. There is an inspiration here, not the inspiration of Milton or of Shakespeare, but divine inspiration; this is the language of the Eternal, as truly so as though I now saw Sinai on a blaze, and heard out of the thick darkness these accents ringing with trumpet tones, and with the deep thunder of, 'Thus saith the Lord.'" When we thus consider we are in a right mood to hear the Lord's word, and to speak it to others. We must own and feel the majesty of the gospel, and be conscious of its power, or we shall not rightly warn men.

"Thou shalt hear the word at my mouth." I would like you teachers, this afternoon, before you go to your classes, to go up stairs and say, "Good Master, let us hear what we have to tell the children; let us hear it in our souls as from thyself. We are going to warn and instruct and invite them; be pleased to show us how. Master, say the words to us. Make us to

hear thy voice, and, when we have heard thy message from thine own lips, we shall talk to the children in quite another style from that which is usual to us." Brethren, in spirit maintain your fellowship with the Father, and with His Son Jesus Christ, and so will you warn souls with warm loving admonitions which God will bless. Let us have done with second-hand messages; speak as the oracles of God.

Once more, to have our ear well tutored we must feel the force of the truth that we deliver. Ezekiel had to eat the roll; it must enter into himself before he could reveal the contents to the people. So we must feel the force and power of the gospel before we can effectually declare it. Sin—are you going to talk about the evil of it? Do you know the evil of it for yourself? Get back to the place of repentance where you once wet the earth with your tears, and talk to children or grown-up people about sin in the spirit. Par. don—are you going to speak about that? Do you know the sweetness of it? Go to the place where first you saw the flowing of the ever precious blood, and feel again your load of guilt removed, and you will speak of it most sweetly. The power of the Holy Spirit—are you going to speak about that? Have you felt His quickening, enlightening, comforting, and sanctifying influence? Then, according as you have felt, you will be able to speak with effect. It is poor work to preach a Christ you never knew. It is terrible to talk of bread you have never tasted, of living water you never drank, and of joys you never felt. The husbandman that laboreth must first be a partaker of the fruits.

II. Secondly,

THE TONGUE IS TO BE EDUCATED.

That is indeed the aim of the discipline of the ear. And to what end is the tongue educated? I answer, first, to be able to deliver an unpleasant message. Any man's tongue is swift in telling good things; at least it ought to be, or else where is humanity? We are glad enough to tell you glad tidings of good things, but he that is to be useful must be willing to speak unpleasant things. Brothers and sisters, are you ready, when you meet with careless people, to tell them truths that will be unpalatable to them? and, when they are awakened, are you willing, in God's name, to try and beat to pieces their refuge of lies, to tell them plainly of the mistakes that they are so fond of, and point them to the only way of salvation? You and I cannot be useful if we want to be sweet as honey in the mouths of men. God will never bless us if we wish to please men, that they may think well of us. Are you willing to tell them what will break your own heart in the telling, and break theirs in the hearing? If not, you are not fit to serve the Lord. You must be willing to go and speak for God, though you will be rejected. See the seventh verse, where God says, "They will not hearken unto thee, for they will not hearken unto me." If they rejected the Master, will they receive the servant? They took up stones to stone your own dear Lord and Master, and at last took nails to fasten Him to the cross. Do you think they will listen to you? If God is to bless you, dear friend, you must be willing to bear witness for Him, even if none should ever believe a word you say, because, in so doing, you will deliver your soul. Take good heed, all of you, to this danger of being guilty of the blood of others.

Next, you want your tongue tutored to speak the truth as having yourself heard it. You know there are several ways of speaking. I was trying to illustrate differences of speaking when addressing my students the other day. I said, "Suppose you saw by the look of my face, while I was sitting here, that I was in a terrible state of indignation when I rose to address you, you would say, 'Now we shall have it; we can see, by the look of him, that he will drive at us.'" Just so when a man preaches, or warns others, it ought to be in a living style which indicates that something is coming. The man should be full of emotion, not moved by anger, but by a sacred passion which arouses him and makes the people feel that he is in awful earnest, carried out of himself, not delivering set phrases and words from his mouth outwards, but speaking from his inmost heart. Now, if we were to meet with our Lord himself, and were then to speak of Him in the state of mind in which His presence left us, what a style of speech that would be. If you dwell away from God you do not feel the value of the gospel message, nor the weight of men's souls. The grandest of all truths lose force when they cease to be real facts, but their power returns when

we come again under their actual influence. When the voice of Jesus' love is still ringing in your ears, then with a deep awe-struck solemnity your whole soul is poured forth at your mouth, and they would yield to God and accept His great salvation. The tongue must speak when the ear is tingling with the message of the Lord.

The Lord tells Ezekiel that the people would be a restraint to him, and how often they are so. Non-success often ties the preacher up so that he can scarcely speak. "Thou, O Son of Man, behold they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them." But what a grand verse is the twenty-seventh! "But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; he that heareth, let him hear; and he that forbeareth, let him forbear; for they are a rebellious house." None can silence a mouth which God has opened.

May we henceforth feel that now, between here and heaven, we have souls committed to our charge, and that we will be clear of their blood. Each one of you has his little plot of ground to sow; you must resolve that it must not lie waste. You will be called home very soon, my dear fellow workers, therefore work while it is day. I, who have to lead you in this husbandry, may soon be called away. I feel it, and I feel that the same is true of each one of us; therefore, since these poor souls are dying as well as we are, and they are sinking into hell forever, do let us be in earnest, and may God help us to save them. We dare no longer fritter life away. Dare we? We dare not furnish a continuation of man's foolish history, if, indeed, it be true that "all the world's a stage, and all the men and women merely players." We do not believe that statement, and if it be true we will alter it. Let us up-set the stage, tear off the masks, and truly live. "Life is real, life is earnest," as we shall know at the judgment seat of God. How real will it look by the light of the last great day!

A Fatal Mistake.

There seems to be a common impression among men that there is nothing really attractive in religion. Those who do not enjoy its blessings, while they feel that it is true, still look upon it as a kind of refuge from destruction, as a sort of retreat from the anathemas of an angry God. They would embrace it, not because it is desirable in itself, but to avoid deeper and darker woes in the life to come. The heart is filled with forebodings of coming misery, and just as in this life men adopt precautionary measures to escape great calamities, so, looking to the welfare of both worlds, they feel that it is wise and safe to seek the religion of Jesus. They still regard it as something which imposes heavy crosses, or fences in life with grievous restraints, and as without intrinsic value in this world; as something which must be endured here in order to gather its fruits in the great hereafter. They see nothing in religion which for its own sake is desirable. To embrace it seems to them like stepping down out of the realm of present blessedness, or parting forever with the charms of human life. But this view of religion is possible only to those who do not enjoy the salvation of God; and those who entertain it are the victims of a grave and fatal mistake.

Religion is itself divinely beautiful. It has its own hallowed charms. There is everything to commend it to a rational being. It is loftier than his highest aspirations, broader than his widest desires, holier than his purest ideal; and in the measure of its sweetness and bliss it surpasses all his most blessed conceptions. Jesus was God manifest in the flesh. Religion is Jesus living and reigning in the human heart.

These facts admitted, it must be confessed that religion is the sum of all virtues, the bliss of all joys, the perfection of all that is beautiful and good. Nothing surpasses it in dignity and glory; and nothing secures such a destiny. If Africans could truly say that "Virtue herself fought to attract you by her own charms to true glory," may we not say as much of religion? Its matchless charms, bright with the glory of God, ought to attract men. They are bright enough to throw over life a splendor almost divine. They bless life, invest it with dignity, crown it with glory. Life is a failure without it, a succession of shadows and sorrows, which ends at last in deep darkness and black despair.

Blessed religion! There is nothing like it. It is a glorious thing to

ly know how it supports in the time of sorrow, how it shines in the night of darkness, how it inspires men in the hour of battle, how it fills and thrills the poor human heart with heavenly joy, how at last it triumphs over death and the grave, and with the blaze of its own glory lights the way to brighter worlds on high—oh, if ungodly men could know all this, they would fly to embrace it. They would seek it for its own worth. They would be attracted by its charms; dazzled by its brightness; overwhelmed with its joy.

Religion a burden! A cross! What a mistake! It is the very joy of life, the only support in death; the solitary hope in judgment. It builds every throne in heaven; brightens every crown; attunes every harp of fire. It lifts man out of his sins, transforms his heart, glorifies his being; and the end of its divine mission is to make him like God. The man then who rejects it, or even neglects it, puts with the hope of salvation and future glory, and must, as the result of this fatal mistake, sink down from the presence of God and the happiness of Heaven into the darkness and deep despair of hell.—*Ed.*

The Use of the Pledge for a Child.

1. It leads him to make up his mind right and to express it by a solemn vow. A child has a will. And it is often that the intention of the lad becomes a ruling power in the man. Not a few have lived to old age carrying out intentions formed in mere childhood. It is then of the highest importance to get the intentions upon the right side in this temperance cause. The salvation of the child may depend upon it.

2. It commits him to the cause of total abstinence. There is great and security in being committed to a good thing. This is one reason, doubtless, why divine wisdom has set up the church with its solemn covenant for men to profess. "With the month confession is made unto salvation," is a deep principle in human nature. And it is as operative in childhood as in mature life. A great point is gained when a lad can be brought up to "stand up for" any good measure. His taking sides with it is sure to make him the more firmly its friend.

3. The principles of temperance must be sown in the mind and heart early in life. Temptations begin young, and so must the barriers against them. Besides, it is very seldom that a virtue can become thoroughly "rooted and grounded" in the heart unless it begins to grow early. This is the reason in part for the power of home. It begins at the beginning. And so must we in the matter of temperance. Begin while the heart is susceptible and the conscience is all unscarred.

4. Experience shows that with suitable care a larger number of children than of adults are faithful to such vows. Little ones who love the Lord and join the church in their early years are less apt to backslide than are grown sinners. There is no advantage in growing up in evil. Sin is not the school in which to learn stability in virtue. Satan does not teach his pupils how to be strong in good. A child is not so fixed in character as a man, but he has less evil to contend with, and he has not yet formed firm habits of wrong indulgence which need to be overcome. Hence it follows that a child with proper care is more likely to keep a good resolution, like a temperance pledge or a profession of religion, than an adult. This is the supposition that due effort is made to have him understand the step which he is taking.

For every reason, then, we believe that the total abstinence pledge should be presented to the children. And there can be no more appropriate place to attend to this work than is the Sunday school. We hope the time is near at hand when it will be regarded a part of the regular work of the schools to educate the young in the virtue of temperance, and get them solemnly committed to the pledge.—*Quarterly.*

IS IT?

"The conscience of all men may be bought. All men have a price on themselves—some high, some low; but I repeat it—the conscience of all men may be bought."

These words for terrible meaning were spoken by a young man, whose judgment of men and things seldom misses its mark, for he has naturally a penetrating mind, and he has been a close student of human nature, from his boyhood. His words darted through my being just like an electric shock, for the young man is a Baptist, and I firmly believe, a converted man. I would not lose my faith in God's ministers—as my young, unhappy friend has lost his, for all this world; for I believe, there are men bearing the banner of Jesus, who would die rather than sell themselves. But this remark, coming from a Baptist—from one who is marching in our army—should lead each watchman to pause and inquire: "Would I sell myself? Would I betray my Master?—Is it I?—Is it I?"

Mrs. N. B. MORTON.

BELLE HAVEN, MISS., Aug. 25, 1878.

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THE BAPTIST RECORD.

B. T. HOBBS,
PUBLISHER AND ADVERTISING AGENT.

CLINTON, MISS.
THURSDAY, NOVEMBER 14, 1878.

NOTICE TO ADVERTISERS.

The price and terms for all advertisements hereafter inserted in this Record will be arranged by special contract with the Publisher, to whom all such business should be addressed.

The Record has a large and increasing circulation throughout the States of Mississippi and Louisiana, and is one of the best advertising mediums in the South-west.

Marriage and death notices are limited to one hundred words; for all over this number, two cents for every additional word will be charged, which must come with the notice.

Kosciusko Association.

The above-named body met with the Long Creek church, Salts Station, Attala county, Miss., Saturday, Oct. 19th, at 10 A. M. Owing to the epidemic, six churches were not represented.

At 11 A. M. the introductory sermon was preached, by Eld. A. D. Elington, from Heb. 13:8: "Jesus Christ, the same yesterday, and to-day, and forever." The theme: "An unchanging and unchangeable Savior." Eld. Lloyd I. forced his initial, was chosen Moderator, and Eld. Wm. M. Farrar, Clerk. They were the two oldest men in the association.

Yazoo Association, as a corresponding body, was represented by Eld. A. V. Rowe, on Saturday and Monday, and by his presence, he added much interest to the association. Harmony was represented by Eld. R. G. Barret, Wm. W. McMartry, and R. E. Melvin; Bro. John Barret, and I, think, by another, not now remembered.

Committee on preaching reported: Eld. McMartry on Sunday night; Eld. Barret on Sabbath at 11 A. M. and Melvin at 2 P. M.; and Eld. Barret at night. Not being well, I did not hear Bro. McMartry, and cannot give a synopsis of his sermon, but was told that it was marked by all the characteristics—strength, clearness, etc., that so eminently render him a marked man.

Bro. Lloyd had announced a 10 o'clock prayer-meeting, in view of the heavy national calamity, the pestilence, and Bro. Salts (the Doctor) as Sabbath-school Superintendent, announced that, as Long Creek Sabbath-school is

an evergreen, it must not be a failure. He held a short session, to which Eld. T. A. Moore, a late Clinton graduate, imparted a deep interest by his fine powers as a vocalist.

That morning prayer meeting was a season of deep solemnity. A universal feeling appeared to pervade the entire assembly, of how helpless a man in the hand of Omnipotence. Prayer was made especially for the orphans, bereft of parents and the churches of pastors, by the calamity.

At 11 A. M. Eld. Barret preached from Mark 2:7, last clause: "Who can forgive sins but God only?" He admitted the objection of the Scribes, and from that a lesson, argued the Divinity of Christ, who pardoned his sins by forgiving sins by forgiving the sinner. He closed with a most earnest and pathetic appeal in behalf of sinners. A collection was taken up, amounting to something over a fifteen dollars.

At 2 P. M. Eld. Melvin, from Luke 24:47, last clause: "Beginning at Jerusalem." He spoke of his text as the starting corner in running the lines that determine the boundaries of the Redeemer's Kingdom on earth. One survey, by an eminent surveyor by the name of Campbell, has been beginning at Bethany in West Virginia. Another, by the name of Finis Riving, and his associates, made his starting corner somewhere on the Cumberland river. Still another has been beginning at Oxford in England; another at Westminster. Another made one corner at Genoa; and another somewhere in Scotland; another at Wittenburg in Germany, and still another at Rome. But the Surveyor-General, putting the compass and field notes into one heap, directed him to run the lines "beginning at Jerusalem."

At night, Eld. Barret, from 1 Peter, 2:9: "A peculiar people—a people of a peculiar origin, born from above, a peculiar organization, peculiar doctrines, peculiar ordinances, peculiar pleasures, and hours to a peculiar inheritance."

As I once heard another say: "There was a square dog's work." The proceedings of Monday I hope you will soon see in the minutes; the association endorsed the Record strongly, though one member expressed a preference for another paper. I thought of Virgil's "De quibus non disputandum."

At the close, the starting hand was given and taken, during the singing of that delightful hymn, beginning, "Amazing grace," etc., with the chorus, "How I love Jesus," with Father Lloyd, as he is familiarly called, commended the whole company to God, in a feeling prayer, and the association adjourned to meet next year at Doty's Springs, eighteen miles east of Kosciusko.

Columbus Association.

Dear Bro. Gambrell:—

I cannot but be grateful to God, when I think of how we were blessed this summer, being permitted to hold our Association in the city of Columbus, and to have the presence of our western and southern brethren in this privilege. We had a pleasant and profitable session. Bro. Sellers says: "Taking every thing into consideration, the best had for twenty years." Every thing passed off well, and everybody was delighted. I feel proud of my little church (Bethesda), which entertained the Association this year. This people know how to make every one feel good and comfortable at their homes. I am free to say that associational missions, and missions among our colored people claimed so much of the time and attention of the brethren, that other matters were, in a measure, neglected. We hope to do better in the future. Our missions at home will be in such a condition by the next assembling of our body.

that we will be able to divert a good part of the sum raised this year for associational missions to other interests. I do not mean to say that our churches privately will not contribute to other interests; a great many of them will do so; but I meant to say that no other interest was active before the body. We have an active, working Executive Committee, with Bro. Sellers as Chairman, and our "calculating layman," A. E. Atwater, of Columbus, as Secretary.

I will carry over to our next field as it was first of May, 1877, and then give you a look at it now. Crawford, Bethesda and Salem were doing but little if anything, in the way of advancement, while east of them to the Tombigbee, lay a vast territory entirely destitute of Baptist preaching. The whole field was paying less than \$100. Now, for the years 78-79, they are paying \$2,300. Our missions will cost us \$1,400 this year, pay of two missionaries to the whites and one to the colored. Do you not think that we are trying to do our duty? Next year a part of the field will be self-sustaining, and then we want to put the pay of one missionary, \$500, into the Treasury of the Lord, for the benefit of other interests. We want all our funds to pass through our Treasurer's hands, so that our people may be able to see each year what they are doing for the field. Our hope is, that we may provoke other associations to good works in reference to the colored people. We are paying a white man, Eld. Wm. F. Spraggins, at the rate of \$500 for his whole time to work among the colored people. Our desire is to organize an association with the boundaries, approximately, as the Columbus, and then we can help them more effectively. God bless the humble effort in their behalf.

The sub-committee of our Executive Committee, viz: J. L. Ogilvie, Thos. B. Harvey, A. E. Atwater and R. N. Hall, had a meeting at Bethesda last Saturday, and we invited their preachers and prominent men to meet us; quite a number were present, and heartily seconded our efforts. I was gratified to hear them express themselves so sensibly about the matter. Under the leadership of Bro. Jordan, the colored pastor at Columbus, who is an educated man, and a good man besides, who is heart and hand with us, we hope to accomplish good in the name of the Lord. We do not wish to brag; we do say that we hope they will all be in the good work; but this one that does, will have to be an active, efficient association.

Columbus has no pastor. I do hope the Lord will send us a good worker to take the place of the gifted man who has left them. Pray for us and our work. We intend to pray and work for the Record. God bless you. Yours in Christ, R. N. HALL.

Mississippi Association—Latest Improvement in the Way of Administering the Ordinance of Baptism.

Dear Brother:—

I have received but one copy of your valuable paper since August 20th, that of October 3rd. It was my privilege to attend the Mississippi Baptist Association, at its seventy-first annual meeting, which was held with the New Hope Baptist church, Franklin county, Miss., October 12th-14th. We had a very interesting meeting. The churches were well represented with few exceptions, the Summit church not being represented on account of yellow fever. A list collection was taken up on the Sabbath, amounting to over \$23, some sixty-five dollars having been sent up by the churches for Home, besides, some seventeen dollars for Foreign Missions.

While in attendance at the meeting, I was told by brother Herin, of an administration of baptism (so-called) that was witnessed by him sometime since, that struck me as rather an improvement on the Gospel plan of administering the ordinance, if I may be allowed to abuse the Word. The Rev. Mr. Grafton, of the Presbyterian branch of the C. church, being the administrator. The administration was performed on the wise: The candidates were seated on a bench, some four or five in number, with their bonnets on, being girls or young women. The Reverend gentleman then dipped the tips of his fingers in water, then flinging his hand over their heads, he poured the water over each individual on the forehead with the end of his fingers, repeating the formula of his church (so-called) at the same time.

Now, Mr. Editor, if this is not the latest improvement on the ordinance of the New Testament, it is at least so much of an improvement as to bear no resemblance to the ordinance as administered by our blessed Lord and His Apostles; and it has long been a question in my mind, how it can be possible for any candid man to believe in, or be satisfied with such a perversion of the ordinance of Christ. Fraternally, S. E. McDONALD.

SHELBYVILLE, MISS., Nov. 9, 1878.

Bro. Gambrell:—

I received my Record the first part of this week which was printed last week, and while scanning over I saw where you requested news from different parts.

This portion of the country has been greatly blessed. While the fever has been doing its deadly work in other portions of our land, God has seen fit, in His great goodness, to keep it from us. Ah! how glad we should be. The nearest it has been to Meridian, a distance of fifty miles. I have been uneasy about you, Bro. Webb and others there in Clinton. I heard that the fever had reached Edwards station beyond you, and Jackson on this side, but never could hear whether it got to Clinton or not; but the Record tells me that it never made its appearance in your little town. The Lord doeth all things well. While he calls Haddick, Hall, Ison and others to their home of rest, He yet leaves some great and good men.

Our church held its protracted meeting in September, and oh! the result of that meeting how precious to me! My father, my dear father, who is now fifty-four, and who has been a member of the Methodist church for six or seven years, joined the Baptist. The Lord answered my prayers.

How often last session and session before would I steal away from my fellow-students to some secret place, and there pour out to Jesus that earnestness I could to Jesus that He would bring him right. At last father said: "I can no longer live out of the Baptist church, and be satisfied." ELLIS M. JONES.

HARRISVILLE, MISS., Nov. 4, 78.

Dear Bro. Gambrell:—

As this is rather an unusual season for revival news from our country churches, I will pen the following items:

Last night I returned home with a burning fever on me, having been absent from my family nine days. I began a meeting on Saturday before the fourth Sunday in October with my church at Rehoboth, which continued seven days with very great interest. On the last day of the meeting I baptized seven men, five of whom were middle-aged and with families. I never saw greater solemnity manifested in a congregation in my life, than was manifested by those who were not members of the church. They were seen every day, walking and engaging in solemn conversation with their souls' salvation, frequently with tears in their eyes. I had no ministerial aid in the meeting, and you may guess what kind of preaching we had, Bro. G., for you know I didn't stay at College long. Just a word with reference to the history of the above church. There has been a striving band of five brethren and a few sisters for five years, surrounded almost entirely by a Federalist element, and away off in Pearl river swamp, where it don't look like any body but John the Baptist, or some body just like him, would have ventured to organize a Baptist church. Soon after I left Clinton last winter, I received intelligence from this church that they were without a pastor, and desired my labors this year. Well, it was only thirty miles down there, and I thought it was a light thing for a man who had nothing to do but cultivate "eighteen acres of land," and as there were but two rivers to cross and only twenty miles of road to go, I decided to go and do the best I could. The brethren, I found, had almost given up in despair, but the heavenly light has broken in upon them now, and I know of no church in the bounds of my knowledge with brighter prospects than my little pet church, Rehoboth.

When I left College last winter there were many brethren in hearty sympathy with me because I could not remain. "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." J. A. SCARBOROUGH.

J. A. SCARBOROUGH.

Business and Secular.

Local Items.

Weather cool and dry.

Every body well.

Corn selling on the streets at fifty cents a bushel.

Mrs. Barret has rented the place occupied last year by Mrs. Wise, and is preparing to take boarders.

Eld. T. J. Walne has rented Dr. Banks' place, and will live in Clinton.

Bro. Snyder has returned to conduct the hall for the boys.

GENERAL NEWS.

Mississippi sends a solid Democratic delegation to Congress.

Butler and Kearney have been sent to the rear in Massachusetts.

The Greenback party developed great weakness in the late election.

A convict in the Texas penitentiary got a pardon by means of forged petitions and letters.

The Waco Examiner estimates the wheat crops of Texas this year at twelve million bushels.

Georgia represents a solid South, and sends a full Democratic representation to Congress.

The Mobile Register tells of a rattlesnake in that latitude seven feet long and one foot in circumference.

The late political contest ended in something of a drawn battle. The Democrats will control the next Congress.

In Los Angeles county, Cal., good corn land sells at prices ranging from \$40 to \$100 per acre. Fruit lands are worth from \$50 to \$150 per acre.

From the eighth place as a wheat State in 1876, Kansas this year jumps to first place. Her crop of wheat is estimated at thirty million bushels.

The anti-Tammany Democrats and Republicans combined in New York city and defeated the Tammany candidates. Edward Cooper was elected mayor.

Good judges estimate Iowa's corn crop this year at two hundred and fifty million bushels, against one hundred and ninety-seven million last year.

The election passed off very quietly in New Orleans, the Democratic ticket being victorious by a large majority. The Democratic party also elected their ticket throughout the entire State.

Nashville owes \$1,712,684 96 and not a cent in the Treasury. In ten years the valuation of real estate has risen from \$17,000,000 to \$11,000,000, while the taxes are not quite as high as they were ten years ago.

Senator Ben Hill, in rallying the Democrats of the Eighth Georgia District, said: "The man who will abandon the Democratic party for the purpose of seeking relief is seeking relief against the Democratic party."

A thanksgiving service was held at the Broad street Presbyterian church, Selma, Ala., last night, at which a contribution of \$200 was made for the families of Presbyterian ministers who have died of yellow fever.

New York—Washington Thomas, formerly a wealthy shoe dealer, and an active partisan of Tammany Hall, hanged himself last night soon after ascertaining the defeat of his party. He had been pronounced an appointee of the Tammany ticket was elected.

Thieves broke into A. T. Stewart's family vault in New York the other day and stole his dead body. Detectives are at work to discover it. The thieves no doubt expect to sell the old man's body to his relatives for a considerable sum of the money he left behind him.

WASHINGTON.—There is no truth in the statement that Lord Salisbury is in correspondence with Secretary Evans, and attempting to entice this Government to refuse permission to Russia to take their vessels, purchased and fitted out by that nation, from our ports in the event of a war between Great Britain and Russia.

The German National Bank of Washington has failed and the German Savings Bank has also failed. Both the institutions were managed and patronized principally by Germans, and the German cause must surprise. Shrinkage in real estate is believed to have been the cause.

It is naturally to be expected, that Massachusetts should go Republican, but in the election of Talbot, the country is to be congratulated. Butler is a fraud. A coward in war, and a trickster in peace, he has been false to every obligation, and the people of Massachusetts justly spew him out.

The following is the distribution of the Peabody school fund during the year: Virginia, \$15,750; North Carolina, \$3,000; Georgia, \$6,030; Florida, \$3,900; Alabama, \$1,100; Mississippi, \$600; Louisiana, \$8,000; Texas, \$8,550; Arkansas, \$6,000; Tennessee, \$14,000; West Virginia, \$5,050. Total \$77,250.

Between six and nine o'clock on last Sunday morning burglars entered the Manhattan Savings bank building, located of Broadway and Bleeker streets, New York, and after hand-cuffing the janitor, made him, under threats of instant death, reveal the combination of the safe to them and deliver up the keys of the bank. They then robbed the bank of securities, coupons bonds and cash to the amount of \$737,700.

Up to Saturday evening last the deaths in Memphis from yellow fever during the present epidemic aggregated three thousand and seventy-eight, against a total of one thousand eight hundred and seventy-three deaths for the epidemic of 1873. The total number of cases to Saturday, as reported by the Howard Association and the Board of Health, was seven thousand one hundred and fifty-eight, showing a mortality of forty-three per cent, so far of those attacked.

It was the excessive rain, then, that reduced the crop of Hinds in 1878, that ought to be fifty thousand bales, and worth \$2,000,000, to perhaps only twenty thousand bales, worth, possibly not \$1,000,000. All this is discouraging, not only to the planter, but to every other class of our people, but we have a degree of comfort in the fact that the corn, potato and other food crops are perhaps considerably better than for some years; but they are not as good by any means as they ought to have been considering the acreage and the labor and care bestowed. The rains, which nearly destroyed the cotton, no doubt greatly damaged the other crops.—Gazette.

ATLANTA.—The annual message of the Governor was read to day, showing that the finances of the State are in a very satisfactory condition.

GENERAL NEWS.

Balance in the treasury on the first was \$363,730. No State, in his opinion, should have a stronger financial reputation. He recommends the establishment of an Agricultural College in the old Capital building, at Millidgeville, and speaks favorably of the common schools. He defends at some length the State's endorsement of the first mortgage bonds of the Northeastern Railroad Company. There is no allusion to Federal affairs.

Clergymen, Bankers, Book-keepers, Editors, and others that lead sedentary lives, will find much relief from frequent headaches, nervousness and constipation engendered from want of exercise, by taking Simmons' Liver Regulator. It is a harmless vegetable compound; it can do no injury; and numbers who have tried it will confidently assert that it is the best remedy that can be used.

Low prices and good goods. That's the motto of E. R. Stedman & Co.

If you wish one of the best Sewing Machines made, at a greatly reduced price, write to me. I will sell at a large discount from factory prices.

That go ahead firm of E. R. Stedman & Co., are making a drive on all goods not intended for cold weather. They will sell them.

WHITWORTH FEMALE COLLEGE, Brookhaven, Miss.—School charges reduced to \$120 to June 25th, 1879.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all lung and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. j27-cowly

Remember This.

"Cuban Chili Tonic, the great West India Fever and Ague Remedy, cures chills and fevers every time. It cures when quinine and physicians' prescriptions fail to cure. Thousands of bottles have been given away, and not a single failure. It cures chills and fevers quicker than any thing else on earth, and the cure is complete and permanent. It cures liver complaint and biliousness. I give the tonic to the poor, pale, sick sufferer. It gives an appetite and purifies the blood. It is the finest and best family medicine in the world. It should be in every family in this town and country, because it saves sickness and gives health. There is no earthly reason why you should suffer with chills and fevers, when Cuban Chili Tonic, the great West India Fever and Ague Remedy, will cure you. Get a bottle from Rice, Todd & Co. and try it." j27-cowly

A new Singer Sewing Machine can be bought cheap on application to this office. ks

Referring to the New Louisiana Remedy for coughs, colds, catarrh, etc., Col. D. Bennett, of the N. O. Picayune, says: "Have never used any medicine for such complaints that can at all compare with it." ap11-6m

All persons desiring to purchase pianos or organs, should correspond with Chas. M. Stief, Baltimore, Md. He is a long-established and reliable dealer, and any class of instrument can be bought of him at reasonable rates. ks

OBITUARY.

Died, in Franklin county, Miss., September 24th, 1878, Mrs. MARY SABRA BUCKLES, consort of our friend and schoolmate, Jos. Buckles.

She was the daughter of Dr. Wm. H. and Louisa B. Baldwin, and was born December 6th, 1842. She was married March 6th, 1863, and in August, 1872, she joined the Hopewell Baptist church. I remember well the time Bro. Buffin baptized her. She was an ardent Christian, a devoted wife and mother, and a faithful friend. She was resigned to death. Four little children and a husband are left to mourn their loss. God comfort them! C. M. G.

Central Female Institute

Will open October 23d. The buildings have been refitted and every thing made ready for the reception of Young Ladies. New Furniture for the College Rooms. New Furniture for the College Rooms. Young Ladies will be well cared for. oct3-4t

Summit High School, FOR BOYS, Opened November 6th, 1878. REV. W. E. TYNES, - PRINCIPAL.

Course of Study

Will be the same as taught in the Preparatory Department of Mississippi College and State University. The aim of the Principal will be to prepare pupils for the regular College course.

TERMS, Cash in Advance.

First year's course.....\$20 00
Second year's course.....22 00
Third year's course.....20 00
Fourth year's course.....20 00
It is the design of the Principal to build up a permanent Preparatory School, of high grade.

Summit is noted for its healthfulness, good society, and general facilities for Education.

For further information apply to the Principal. nov11-4t

Send Your Daughters

Starkville Female Institute

The present session opened yesterday. Eighty students now in attendance with a daily increase. Students received many kind words from the faculty. No yellow fever here. No quarantine.

Board, including washing and lights per scholastic month, \$12.50. Tuition \$2.50 to \$5.00. Faculty composed of eight competent teachers. T. G. SELLERS, President. nov11-1m

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Only 5cts. Yard

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CREAT BARCAINS!

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E. R. STEDMAN & CO.,

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SPECIAL ATTENTION paid to printing School Catalogues, Minutes, Reports, and all kinds of Pamphlet Work. Estimates promptly given for every thing in the Stationery or Printing Line.

No. 57 Camp Street, NEW ORLEANS.

BEN. HARDAWAY, Formerly of Hardaway & Co.

CUS. ASHER, Late of Jackson, Miss.

Hardaway & Asher,

Wholesale and Retail Druggists.

We would respectfully inform the Public, that we have this day formed a partnership for the purpose of carrying on the Wholesale and Retail Drug Business. We have now on hand in transit, a large stock of Drugs, Chemicals, Oils, Paints, Varnishes, Glass and Glassware, which we offer at VERY LOW prices. We intend to keep a full stock of Goods in our line, and guarantee prices to compare favorably with New Orleans or any other city.

Call and examine prices before purchasing elsewhere. HARDWAY & ASHER. March 1, 1878.

E. WATKINS,

—DEALER IN—

Hardware, Cutlery, Guns, Plows, Saws, Queensware China,

HOUSE FURNISHING GOODS.

STATE STREET JACKSON, MISS.

Has on hand

Charter Oak, Capitola, Riverside, and STEP COOK STOVES, AND HEATING STOVES FOR COAL OR WOOD, GRATES, chimneys or plain. All goods sold at lowest figures. Call and see us before purchasing elsewhere. nov1-4t

CHAS. CHAFFE, New Orleans. E. J. HAMILTON, New Orleans. JNO. POWELL, Grenada, Miss.

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